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or less wealthy families make one, two, or three houses serve all their purposes as well as they can.

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"The Lower Creeks or Seminoles are not so regular or ingenious in their building, either public or private. They have neither the Chunky-Yard nor Rotunda, and the Public Square is an imperfect one, having but two or three houses at furthest. Indeed they do not require it; as their towns are small, and consequently their councils just sufficient for the government or regulation of the town or little tribe: for in all great and public matters they are influenced by the Nation, or Upper Creeks.

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"Their private habitations consist generally of two buildings: one a large oblong house, which serves for a cook room, eating-house, and lodging-rooms, in three apartments under one roof; the other not quite so large, which is situated eight or ten yards distant, one end opposite the principal house. This is two stories high, of the same construction, and serving the same purpose with the granary or provision house of the Upper Creeks."[84]

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Each of these groups of buildings was evidently occupied by one family, and we must suppose the houses of daughters—when they had establishments of their own, which was not always the case—were those adjoining in the same "block" or district. The houses of the more elaborate pattern have long been out of use and forgotten, with the removal of the Indians to Oklahoma (pl. 13, *c*). A corncrib of modest dimensions may still be found near some of the houses of the old type, and it is usually on the cleared space about the house. "The cookroom and winter lodging house" was the equivalent of the "hot house" of other writers, though the ancient form had perhaps been considerably altered. The ground plan of this house is usually described as roughly circular, but Romans, in comparing the dwellings of the Creeks with those of the Chickasaw and Choctaw, says: "They live nearly in the same kind of habitations as the two other nations already mentioned, except that their hot houses are not circular but oblong squares."[85] In ancient times a public and a private house of this character were shared by both Creeks and Cherokee, but in later years they were to some extent given up by the Creeks, who did not feel the need of them so keenly in their comparatively warm climate, while the Cherokee held to them much longer.

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Among the Alabama the yard (tă'ăle), that anciently surrounded every house, was roughly square but was broader in front of and behind the house than at the sides. The yard was not fenced in primitive times but was sedulously cleared of grass by means of hoes. Otherwise it was thought that sickness was likely to attack the household.

[84] Bartram in Trans. Am. Eth. Soc., vol. III, pp. 34-36.
[85] Romans, Nat. Hist. E. and W. Florida, p. 56.

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423 621 The yard immediately about each house or group of houses of course went with it; the square ground, chunky yard, and hot house were the property of the community. Gardens, as Bartram has stated, could be cleared by anyone anywhere within the limits of the town land.[10] And Eakins expresses their attitude toward the private ownership of land by the quotation, "It is for me, for thee, and for all." He adds, however, that improvements were sometimes sold.[11] This applied to the Creeks in their western home about the middle of the nineteenth century.

361 423 Regarding the town lands Stiggins says:

"The inhabited parts of the nation are laid out into town districts designated from some creek, ridge, or point to some other noted point which boundary is organized into certain town corporated precincts under the moral guardianship of their *mic cul ga*." [12] The [224] inhabitants of each town claimed an exclusive right to hunt in the territory immediately about it, and according to Stiggins men of one town approached another "with seeming diffidence, though the towns may be contiguously situated." [13] At times an agreement was entered into by the members of a town to refrain from hunting in a certain territory for a definite period. A kind of taboo similar [784] to the device common among the Polynesians was laid upon it and it was called "ikána tcaka," "the sacred or consecrated land." At the expiration of the time fixed upon the people entered this tract and hunted there together. Bears were the chief animals which they expected to find.

241 The management of the large town fields is instructive. Bartram says of them:

"Every town or community assigns a piece of land as near as may be to the town, for the sake of convenience. This is called the *town plantation*, where every family or citizen has his parcel or share, according to desire or convenience, or the largeness of his family. The shares are bounded by a strip of grass ground, poles set up, or any other natural or artificial boundary, so that the whole plantation is a collection of lots joining each other, comprised in one enclosure or general boundary." [14]

These fields were planted and cultivated by the town working together, all attending to the several plots in turn. They harvested at the same time, but then each family harvested from its own plot. A part of the produce of each lot was placed in a public granary under the charge of the chief.

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[10] Bartram in Trans. Am. Eth. Soc., vol. III, p. 37.
[11] Eakins in Schoolcraft, Ind. Tribes, vol. I, p. 277.
[12] Stiggins, Ms. Hist. Narr., p. 15.
[13] Ibid., p. 19.
[14] Bartram, op. cit., p. 39.

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round the leader's winter-house from the east to the north, the men striking up the death whoop, and singing the death song; and then Yo, He He, Wah Wah, as described; the women also warbling Ha Ha, Ha He, so that one might have said according to the sacred text, 'great was the company of the women who sung the song of triumph.'[16] Then they fixed on the top of the house, a twig of the pine they had brought with them, with a small piece of one of the scalps fastened to it; and this order they observed from house to house, till in their opinion they had appeased the ghosts of their dead. They went and bathed again; and thus ended their purification, and triumphal solemnity—only the leader and his religious waiter kept apart three days longer, purifying themselves. I afterward asked the reason of this—they replied they were *Ishtohoollo*."[17]

In other words these men were temporarily of the same class as the priests of whom he says elsewhere:

"The Indian *Ishtohoollo* "holy men" [ishto, "great," holo, "holy"] are by their function absolutely forbidden to slay; notwithstanding their propensity thereto, even for small injuries. They will not allow the greatest warrior to officiate, when the yearly grand sacrifice of expiation is offered up, or on any other religious occasion, except the leader. All must be performed by their beloved men, who are clean of every stain of blood, and have their foreheads circled with streaks of white clay."[18]

Regarding the devotion of prisoners to death in advance Adair speaks more at length elsewhere. As already stated, the younger captives were frequently adopted and the lives of others were sometimes spared, but all would be killed indiscriminately if, before they started upon the expedition, the warriors had devoted them to death. Apparently this "devotion to death" might take many forms. They might vow to kill all they should meet on a certain trail, or all of a certain nation, or all during a certain time. The old Indians informed Adair that formerly they had devoted to death only the guilty and had adopted the rest,[19] but inasmuch as a clan or tribe according to Indian law was responsible for the actions of all of its members this signifies little. It was because of a previous "devotion to death" that the English traders could not save those Frenchmen captured in their unsuccessful invasions of Chickasaw territory.[20] In the same way Adair accounts for the burning by the Creeks of an Indian who happened to be a Cherokee only in part on his mother's side.[21] Adair continues regarding this matter:

"The Indians use no stated ceremony in immolating their devoted captives, although it is the same thing to the unfortunate victims,

[16] Last year I heard the Chaktah women, in those towns which lie next to New Orleans, sing a regular anthem and dirge, in the dusk of the evenings, while their kinsmen were gone to war against the Muskotoge.—Note by Adair.

[17] Adair, Hist. Am. Inds., pp. 184-187.

[18] Ibid., p. 182.

[19] Ibid., p. 184.

[20] Ibid. p. 185.

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feeds on venison, is according to their physical system, swifter and more sagacious than the man who lives on the flesh of the clumsy bear, or helpless dunghill fowls, the slow-footed tame cattle, or the heavy wallowing swine. This is the reason that several of their old men recommend, and say, that formerly their greatest chieftains observed a constant rule in their diet, and seldom ate of any animal of a gross quality, or heavy motion of body, fancying it conveyed a dulness through the whole system, and disabled them from exerting themselves with proper vigor in their martial, civil, and religious duties." [1]

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A little farther on he tells us that it was customary in all the Indian tribes to eat the heart of a slain enemy "in order to inspire them with courage." He had seen some of their warriors drink out of a human skull in order to "imbibe the good qualities it formerly contained." [2]

This idea is one of the cardinal principles on which their medicine is built and was shared by every tribe in America that has been investigated. Adair introduces it in order to draw a parallel between the taboos of the Israelites and those of the Indians, but most of the Indian instances which he cites are to be accounted for in the way explained by him above or because it was believed that the animal in question would bring on a certain disease, a matter to be elaborated presently. Nevertheless it is worth while to take note of the things from which they abstained in his time, even though we fail to discover in that traces of a Jewish origin. He says that they refused to eat all birds of prey and birds of night, and a little farther on he mentions specifically eagles, ravens, crows, buzzards, swallows, bats, and every species of owl. He also adds flies, mosquitoes, and gnats. They did not eat many carnivorous animals or such as lived on nasty food, as hogs, wolves, panthers, foxes, cats, mice, rats. All beasts of prey except the bear were "unhallowed"—also all amphibious quadrupeds, horses, fowls, moles, the opossum, and all kinds of reptiles.[3] He says that the old traders could remember when they first began to eat beaver.[4]

Hogs and domestic fowls were probably tabooed at first because strange to the Indians and in the case of the hog because it is a heavy, awkward looking animal and might communicate such properties to the eater.

"When swine were first brought among them, they deemed it such a horrid abomination in any of their people to eat that filthy and impure food, that they excluded the criminal from all religious communion in their circular town-house, or in their quadrangular holy ground at the annual expiation of sins, equally as if he had eaten unsanctified fruits. After the yearly atonement was made at the temple, he was indeed re-admitted to his usual privileges." [5]

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[1] Adair, Hist. Am. Inds., p. 133.
[2] Ibid., p. 135.
[3] Ibid., pp. 136-138.
[4] Ibid., p. 132.
[5] Ibid., p. 133.

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From want of any independent information on this point this must be left without comment. Of course, Adair is anxious to make the most of such a taboo in his desire to establish a Hebrew origin for his red friends, and this is naturally extended to the opossum, after which the Indians named the hog. Still, what he says may be true, that "several of the old Indians assure us, they formerly reckoned it as filthy uneatable an animal, as a hog."[6] The instances which Adair gives in proof of the existence of these taboos all tend to prove that they abstained from them generally for fear of some disease or limitation which the animal might communicate. He says that they abstained from swallowing flies, mosquitoes, or gnats because they believed that they bred sickness or worms, "according to the quantity that goes into them."[7] Upon one occasion Adair shot a small fat hawk which he strongly importuned an old woman to take and dress, but although there was no meat of any kind in camp, "she, as earnestly refused it for fear of contracting pollution, which she called the 'accursed sickness,' supposing disease would be the necessary effect of such an impurity."[8] Again he says that "they abhor moles so exceedingly that they will not allow their children even to touch them for fear of hurting their eye-sight; reckoning it contagious."[9]

Other food taboos mentioned by Adair are against eating an animal that had died of itself, a young animal newly weaned, and blood. The first of these may be commended as a taboo of real medicinal value and the reason given by themselves, that the animal might have died of a contagious disease, is just as valid to-day. Adair has the following to say regarding this taboo.

"None of them will eat any animal whatsoever, if they either know, or suspect that it died of itself. I lately asked one of the women the reason of throwing a dung-hill-fowl out of doors, on the cornhouse; she said, that she was afraid, *Oophe Abeeka Hakset Illeh*,[9a] 'it died with the distemper of the mad dogs,' and that if she had eaten it, it would have afflicted her in the very same manner. I said, if so, she did well to save herself from danger, but at the same time, it seemed she had forgotten the cats. She replied, 'that such impure animals would not contract the accursed sickness, on account of any evil thing they eat; but that the people who ate of the flesh of the swine that fed on such polluting food, would certainly become mad.'

"In the year 1766, a madness seized the wild beasts in the remote woods of West-Florida, and about the same time the domestic dogs were attacked with the like distemper; the deer were equally infected. The Indians in their winter's hunt, found several lying dead, some in a helpless condition, and others fierce and mad. But though they

[6] Adair, Hist. Am. Inds., p. 16.
[7] Ibid., p. 131.
[8] Ibid., pp. 130-131.
[9] Ibid., p. 133.
[9a] Oft abeka hakset illih.

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are all fond of increasing their number of deer-skins, both from emulation and for profit, yet none of them durst venture to flay them, lest they should pollute themselves, and thereby incur bodily evils. The headman of the camp told me, he cautioned one of the *Hottuk Hakse*, who had resided a long time at Savannah, from touching such deer, saying to him *Chehaksinna*, 'Do not become vicious and mad,' for *Isse Hakset Illehtàhah*, 'the deer were mad, and are dead'; adding, that if he acted the part of *Hakse*, he would cause both himself, and the rest of the hunting camp to be spoiled; nevertheless he shut his ears against his honest speech, and brought those dangerous deerskins to camp. But the people would not afterward associate with him; and he soon paid dear for being *Hakse*, by a sharp splintered root of a cane running almost through his foot, near the very place where he first polluted himself; and he was afraid some worse ill was still in wait for him."[10]

Adair is also very insistent regarding the blood taboo, and cites the case of a woman who believed "she had *Abeeka Ookproo*, 'the accursed sickness,' because she had eaten a great many fowls after the manner of the white people, with the *Issish Ookproo*, 'accursed blood,' in them." Afterwards she would never eat fowls unless they had been bled to death.[11] This must also be left unverified. While there was probably truth in it it is doubtful whether it had the importance attributed to it by Adair, who is again anxious to make a point for his Hebrew theory. The taboo against eating a newly weaned animal is probably correct, since one kind of disease was traced to such an animal in later times, as we shall presently see. Adair says that the old men not merely refrained from eating it but thought "they would suffer damage, even by the bare contact."[12] He also cites instances of Indians refusing to eat with the traders for fear of pollution,[13] but this was less on account of the whites themselves than what might be contained in their dishes. Taboos were so numerous with the old time Indians that parallels with the taboos of any other nation could be found without a great deal of difficulty.

A few miscellaneous beliefs bearing upon taboos may be added, obtained principally from the Natchez doctor so frequently quoted.

If a hunter ate the head of a turkey, gnats and similar flying insects would come about him so closely and in such numbers as to interfere with his vision.

If he ate the tail of a deer the deer would become wild and the hunter could not approach them.

Nothing half cooked and nothing young was to be eaten, nor should one wash his face with soap or bathe in warm water. On

[10] Adair, Hist. Am. Inds., pp. 131–132. Chickasaw words: *hóttak hakse; chihaksina; isi hakset illihtàha.*
[11] Ibid., p. 135. Chickasaw words: *abeka okpulo; issish okpulo.*
[12] Ibid., p. 136.
[13] Ibid., pp. 133–134.

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the contrary he must go to cold running water in the morning, even though it were covered with ice, and, breaking the ice, if necessary, plunge into that. He must go in when daylight first showed itself and remain until the sun was up.[13a] This, of course, applies to the baths universally taken in the Southeast every morning and may be overdrawn in details.[14]

An individual taboo of my informant, or means of obtaining luck, was to drink from a cup held in his right hand while he faced the east.

The Natchez and Cherokee ate their food cold, believing it was better for their teeth.

Breaking wind was associated with manliness.

Among the Creeks I was told that when a story-teller finished his narrative he would spit, and then another would have to contribute a story in return, and in this way the cue was taken up by one after another "until the children went to bed."

MUSIC AND DANCING[14a]

Their musical instruments were the drum, rattle, and a kind of flute. Adair makes mention of a stringed instrument, and the mere notice of this would be important if we could prove that it was truly aboriginal. Pope speaks of the Indians in his time dancing for several hours to the music of the violin; but if so, this was a late innovation. The flute was used only by individuals and was never employed in ceremonies, as was constantly the case with the drum and rattle. The Alabama flute was made of two pieces of cedar hollowed out and fastened together with buckskin. There were six holes along the sides toward one end and on top toward the other was placed a separate piece of cedar covering two additional holes. All were bound with buckskin at frequent intervals. Flutes were sometimes made of cane. It may be said of the drum and rattle that the one was an almost invariable and the latter a very frequent accompaniment of their dances.

The drum was made by sawing off a cypress knee close to the ground and stretching a buckskin over the wide end (pl. 13, *a*). This buckskin was wet from time to time to make it sound properly. Anciently an earthen pot was also employed, and in later times they resorted to a keg partly filled with water and covered with buckskin or cowhide. The rattle was made of a gourd containing 30 or 40 small pebbles, with a stick about a foot long run through it as a handle. In later times a coconut was substituted for the gourd. The chief of the Mikasuki remembered to have heard of still another kind of

[13a] Or as another informant expressed it, "from the second call of the crow until sun up."

[14] See pp. 365-368.

[14a] The interested reader should consult "Ceremonial Songs of the Creek and Yuchi Indians," by Frank G. Speck, in Anthropological Publications of the Museum of the University of Pennsylvania, vol. I, no. 2, Philadelphia, 1911.

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These colors were for appearance only; they had no religious or other significance. The silver crowns and the pouches hung at the side and fastened by straps over the opposite shoulder were worn only at dances, except that the last were taken when traveling or going to town. New buckskin leggings were also worn at dances, but the handkerchief turbans were worn all of the time. The silver gorgets were generally assumed only for dances, but occasionally old ones were carried about at all times. While the hair was always made into four braids the beaded ornaments at the ends were for festivals or when the owner was going to town.

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Two of these dances, the horned-owl dance and the snake dance, were never performed by the Alabama in June, July, or August, because in both they followed a serpentine course like that of a snake and people feared that those reptiles would be offended with them and bite them. The horned-owl dance is said to have been danced only in September. Every night, after these dances were over, the participants put their feet up to the fire so that the snakes could not see to bite them, and they warmed their hands and rubbed their eyes with them so that they themselves could see the snakes easily and would not step on them. The snake dance was danced a long time ago. All that I can add regarding it is Jackson Lewis's statement that it was danced entirely by women, and an implication on the part of Swan that the leader of this dance carried a wooden snake in his hands, but what Lewis said does not seem to be in agreement with what my Alabama informant had heard.

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The horned-owl dance was evidently a greater favorite and was danced more frequently, and it was connected with those feasts to which reference has already been made. To summon people to this dance a man went around on horseback—sometimes accompanied by a second—carrying in his hands a peculiar baton. This was made of a cane about 12 feet long, at the outer end of which was a hoop made of hickory, white oak, or some other suitable wood. About five deer tails, and sometimes a loaf of bread, were fastened to this. Bearing it, he visited every house to make the announcement.

The horned-owl dance was always in September. There was no drummer but one old man walked about perhaps 10 feet from the fire shaking a rattle and singing, while the men and women danced around the fire inside sinistrally. The rattler was also song leader; the men sang with him but the women did not sing. There was no definite order in which the men and women danced, except that one man did not immediately follow another. Each man held a handkerchief by one corner and a woman following held the opposite corner of the handkerchief. If another woman, or other women, danced beside her, they held her by the elbows. The dancers were

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This dance was known to Zachariah Cook and William Berryhill and the latter gave the following account of it which shows that it was the same thing and was known over the entire Creek country: 535 574

The men started out to hunt while the women were making bread. If the men brought home a deer the first day they gave it to the women who cooked it and put the flesh into the meat house. That night they danced, and they did the same thing four days in succession, putting what they killed each day into the meat house. Then they sacked the bread and meat up, and the women carried the sacks into the square and danced with them on their backs—though it was rather hard work. After the dance they handed these sacks to the male waiters, who distributed them to everyone in the town. Enough was usually left to supply the visitors among the various camps—i. e., those who happened to be in the town camping about the square, not persons especially invited. Then they usually dispersed, eating their food at once or carrying it with them. This dance was danced just after all the snakes were supposed to have gone into their holes for the winter. They would not dance it in summer lest the snakes should bite them. The words of the song were like this: Dje'hose djehō'se yū'liwâ yuhe'â.

Conversely from the custom with regard to the last two, the Alabama avoided dancing the bear dance in winter, for they went hunting then and they were afraid if they did so a bear would catch and hurt one of them or one of their dogs. This dance was always at night, the music being furnished by a drummer and a singer, the latter without a rattle. The dancers circled about the fire in single file, men and women alternating and pawing at the air with their hands in imitation of the bear. [784].

Nearly all of these dances were at night, but the bison dance was, among the Alabama, always held in the morning before sunrise, though it could be performed at any time of the year. One man stood near the fire and furnished the music by beating on a drum and singing while the participants ran around the fire very rapidly and at a certain beat of the drum all shouted. This agrees with what Zachariah Cook says of this dance as seen by him. He states they went two and two around the fire and at a certain beat came down together on the ground with both feet. The dance would seem to have been brought by the Alabama from their old home, for they say that when they came to east Texas there were no bison there.[18]

[18] Schoolcraft, Ind. Tribes, vol. v, p. 277. It was made the subject of a painting by Mr. J. M. Stanley, which was one of those destroyed in the Smithsonian fire. He has the following note regarding it: "This dance is enacted every year during the season of their busk or green-corn dances; and the men, women, and children all take an active part in the ceremony. They invest themselves with the scalp of the buffalo, with the horns and tail attached, and dance about in a circle, uttering sounds in imitation of the animal they represent, with their bodies in a half-bent position, supporting their weight upon their ball-sticks, which represent the forelegs of the buffalo."—Smithson. Misc. Colls., no. 53, p. 10. He is the only observer mentioning the participation of children.